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William Newton Clarke: A Biography with Additional Sketches by his friends and colleagues. New York: Scribner, 1916. viii+262 pages. \$2.00.

Few men reveal themselves so fully in their books as did Professor William Newton Clarke. Especially in that fascinating spiritual autobiography, *Sixty Years with the Bible*, were his rare traits of character and of intellect disclosed with a candor which was extraordinary for its complete absence of egotism. The memorial volume here noticed simply reinforces the impressions already made by Dr. Clarke's published works. But one never tires of contemplating so beautiful and so fruitful a life.

The biography is unsigned, but a few "we-passages" reveal the testimony of Mrs. Clarke. She tells the story with a quiet restraint and a power of objective portrayal which is extremely effective. Taken in connection with Dr. Clarke's own *Sixty Years with the Bible* it sets forth the growth of a devout and honest soul from the traditional tenets of orthodoxy to the great-hearted, free-thinking prophet of modern Christianity. It was because he had lived vitally through the great transformation of belief that he was so exceptionally equipped to guide perplexed minds.

Appreciations of Dr. Clarke as a friend, as a religious leader, as a teacher, and as a theologian are contributed by eleven men who had been in intimate touch with him. The volume is a welcome and worthy tribute to one who was before his death the most influential theologian in American thinking.

G. B. S.

RHINELANDER, PHILIP MERCER. *The Faith of the Cross*. New York: Longmans, 1916. xiii+144 pages. \$1.20.

This book consists of six lectures given at the General Theological Seminary on the Bishop Paddock Foundation. The author feels that the doctrine of the Cross has not been given the place in contemporary theological literature which belongs to it by right. It is his purpose to show that the "faith of the Cross" as held by the apostles is the whole of Christianity. His exposition of the matter consists of a clear and fresh statement of the traditional doctrine of the atonement, without discussing any of the criticisms of it that have been made in recent years.

F. A. S.

WEBER, H. E. *Historisch-kritische Schriftforschung und Bibelglaube*. Zweite bedeutend erweiterte Auflage. Gütersloh: Bertelsmann, 1914. xii+250 pages. M. 4.50.

That this discussion has met a real need is evidenced by the speedy demand for a second edition. The problem here faced is one which is acute wherever there is the desire to retain the divine authority of the Bible and at the same time to recognize the full rights of critical historical scholarship. Can the two exist side by side? The author of this carefully wrought argument believes that they can. He argues that religious faith finds in the Bible God's revelation in history. Thus faith discovers a super-historical factor. Since the content of the Bible itself witnesses to the activity of the transcendent God, an unprejudiced historical criticism will make room for the idea of revelation. Weber recognizes that the presupposition of orthodox faith is an a priori factor. But he insists that the "immanence idea" which dominates radical historical criticism is also an a priori dogma. We cannot eliminate presuppositions. We can only critically determine what presupposition is most in harmony with the